اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 46 – Al Ahqaf (The Wind Curved Sand Dunes)

سُوْرَةُ الْاَحْقَافِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

حٰمٓ ﴿١﴾

(46-1) Ha'. Meem. (1)

(1) For explanation, see(E.N. 1 of Surah Az-Zumar); (E.N. 1 of Surah Al-Jathiyah) and also(E.N. 1 of Surah As-Sajdah)for understanding the true spirit of this introduction.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾

(46-2) The revelation of this Book is from Allah, the Most Mighty, the Most Wise.

مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ؕ وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ﴿٣﴾

(46-3) We have created the heavens and the earth and all that is between them in Truth and for an appointed term. (2) But those who disbelieve have turned away from what they were warned against. (3)

(2) For explanation, see (Surah Al-Anam, Ayat 73); (Surah Yunus, Ayats 5-6); (Surah Ibrahim, Ayat 19); (Surah Al-Hijr, Ayat 85); (Surah An-Nahl, Ayat: 3); (Surah Al-Anbiya, Ayats 16-18); (Surah Al-Muminun, Ayat 115); (Surah Al-Ankabut, Ayats 44); (Surah Ar-Rum, Ayat 8 and the corresponding E.Ns).

(3) That is, the fact is that this universe is not a purposeless plaything but a purposeful, wise system in which the decisions regarding the good and the bad, the oppressor and the oppressed, will necessarily be based on justice. The present system of the universe is not permanent and eternal, but it has a

fixed term appointed for it on the expiry of which it will inevitably come to an end. For the court of Allah also there is a settled time and it will certainly be established when the time for it reaches its term. But the people who have refused to believe in Allah's Prophet (peace be upon him) and His Book, have an aversion to these truths. They are least mindful of this that a time has to come when they will have to render an account of their deeds. They think that the Messenger (peace be upon him) of Allah has done them a great wrong by warning them of these truths, whereas he has done them a great good by fore-warning them not only of the time when they will be subjected to accountability but also of what they will be questioned at that time so that they may prepare themselves accordingly.

To understand the following discourse it should be borne in mind that man's basic error is the one that he commits with regard to determining his belief about God. In this regard, the adoption of a creed carelessly on the basis of mere hearsay, without any serious and deep thought and investigation is a stupendous folly, which vitiates man's entire attitude towards life in the world and ruins his destiny forever afterwards. But the reason why man becomes involved in this dangerous kind of heedlessness is that he regards himself as irresponsible and un-answerable and develops the misunderstanding that whatever creed he may adopt about God, it would make no difference, because either there is no life after death in which he might have to face accountability, or if there is any such life and he is also called to account, the beings of whom he is a devotee, will save him from any evil fate. This same lack of the sense of responsibility renders him frivolous in the selection of a religious creed, and on the basis of the same he fabricates all sorts of absurd creeds, from atheism to every form of polytheism, or adopts the creeds fabricated by others.

قُلۡ اَرَءَيۡتُمۡ مَّا تَدۡعُوۡنَ مِنۡ دُوۡنِ اللّٰهِ ؕ اَرُوۡنِىۡ مَاذَا خَلَقُوۡا مِنَ
الۡاَرۡضِ اَمۡ لَهُمۡ شِرۡكٌ فِى السَّمٰوٰتِ ۚ اِيۡتُوۡنِىۡ بِكِتٰبٍ مِّنۡ قَبۡلِ هٰذَاۤ اَوۡ
اَثٰرَةٍ مِّنۡ عِلۡمٍ اِنۡ كُنۡتُمۡ صٰدِقِيۡنَ ﴿۴﴾

(46-4) Tell them, (O Prophet): “Did you consider those whom you call upon beside Allah? Show me, which part of the earth they created? Or do they have any share in creating the heavens? Bring to me any Scripture earlier than this one, or any vestige of knowledge (in support of your belief) if you are truthful.[4]

(4) As the addresses are a polytheistic people, they are being told the reality of the irrational creed in which they persisted carelessly due to lack of the sense of responsibility. Along with acknowledging Allah as the Creator of the universe they had made many other beings their deities. They invoked them, regarded them as fulfillers of their needs and removers of hardships, prostrated themselves and made offerings before them, and thought they had the powers of making and unmaking of their destinies. About the same beings, they are being asked: On what basis have you made them your deities? Obviously, there can be only two bases for regarding someone as an associate in worship along with Allah: Either man himself should know through some means of knowledge that his deity too has a share in making the earth and heavens, or Allah Himself may have stated that so and so also is His associate in the functions of Godhead. Now, if a polytheist can neither make the claim that he possesses direct knowledge of his deity’s being an associate of God, nor he can show in a Book sent by God that God Himself has appointed somebody as His associate, his creed would inevitably be baseless.

In this verse, “a Book revealed before this” implies a Book sent by Allah before the Quran, and some remnant of knowledge, implies some part of the teachings of the Prophets and righteous men of the ancient times, which may have reached the later generations reliably. There is no tinge of shirk in whatever man has received through these two means. All the heavenly Books unanimously present the same Tauhid to which the Quran invites the people, and no existing remnant of the ancient lore bears evidence to this that some Prophet or saint or righteous man might have taught the people to serve and worship any other than God. Even if we do not take a Book to mean a divine Book and remnant of knowledge the knowledge bequeathed by the

Prophets and righteous men, no authentic book or the research made by a scholar of religious or secular lore has pointed out that such and such a thing in the earth or the heavens has been created by such and such a saint or god, or a certain blessing of the blessings of life which man is benefiting from in the universe has been created by such and such a deity instead of God.

وَمَنۡ اَضَلُّ مِمَّنۡ يَّدۡعُوۡا مِنۡ دُوۡنِ اللّٰهِ مَنۡ لَّا يَسۡتَجِيۡبُ لَهٗۤ اِلٰى يَوۡمِ الۡقِيٰمَةِ وَهُمۡ عَنۡ دُعَآئِهِمۡ غٰفِلُوۡنَ ۝۵

(46-5) Who is farther strayed from the Right Path than he who calls upon others than Allah that cannot answer his call till the Day of Resurrection, (5) the while they are not even conscious that callers are calling upon them? (6)

(5) "Cannot respond to him": Cannot answer the supplications of anyone. That is, these gods do not possess the powers by virtue of which they could give decisions on the prayers and petitions of their devotees. (For further explanation, see(E.N. 33 of Surah Az-Zumar).

"Until the Day of Resurrection" means that as long as the world lasts they will get no answer to their supplications and prayers from their deities, but when Resurrection will have taken place, the deities will turn hostile to their worshipers themselves, as becomes explicit from the next verse.

(6) That is, they do not even hear the supplications of the supplicants, neither through their own ears nor through any other means. This thing can be elaborated like this: The being whom the polytheists the world over have been invoking are divided into three categories:

(1) Lifeless and inanimate creation.
(2) The pious men who have passed away.
(3) The wicked men who had themselves gone astray, and who misled others and passed away.

As for the first category of the deities they will naturally remain unaware of the supplications of their worshipers. As for the deities of the second kind, who were favorites with their God, there are two reasons of their remaining unaware: (a) They are in the presence of Allah in a state where human voices cannot reach them directly; and (b) even Allah and His angels do not inform them that the people whom they had been teaching to invoke Allah alone in the world, were invoking them instead, for no information could cause them a greater shock than this, and Allah does not at all like to vex the souls of His righteous servants.

Now if we consider the case of the third kind of the deities, we shall see that there are two reasons also of their remaining unaware: (a) That they have been placed in confinement as the accused, and no voice from the world can reach them; and (b) that even Allah and His angels do not convey to them the news that their mission is flourishing in the world, and the people have set them up as deities, for this news would be a happy news for them, and Allah does not like to make the wicked people happy.

In this connection, one should also understand that Allah conveys to His righteous servants the greetings of peace and prayers of mercy from the people of the world, for these things are a source of joy and pleasure for them. Likewise, He informs the culprits of the curses, censures and condemnations of the people of the world, as the disbelievers killed in the Battle of Badr were made to hear the curse of the Prophet (peace be upon him) according to a Hadith, for it is a cause of anguish for them. But anything which might cause distress to the righteous people and joy to the culprits is not conveyed to them. This explanation makes the truth about the question of hearing by the dead plain and easy to understand.

وَ اِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّ كَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ۝٦

(46-6) When all human beings will be gathered together those who had been called upon will become the enemies to their votaries and will disown their worship. (7)

(7) That is, they will say: We had neither told the people to invoke us for help, nor are we aware that they used to invoke us. They themselves had presumed that we could fulfill their needs and so had started invoking us.

وَ اِذَا تُ لٰی عَلَ یۡ ہِ مۡ اٰیٰتُنَا بَیِّنٰتٍ قَالَ الَّذِ یۡ نَ کَفَرُوۡا لِ الۡحَقِّ لَمَّا
جَآءَہُ مۡ ۙ ہٰذَا سِ حۡ رٌ مُّبِ یۡ نٌ ﴿۷﴾

(46-7) When Our Clear Messages are rehearsed to them, the unbelievers exclaim about the Truth when it came to them: “This is plain sorcery.” (8)

(8) It means: When the revelations of the Quran were recited before the disbelievers of Makkah, they realized that the Quran was far superior to human speech. The compositions of their greatest poets, orators and literary men were no match with the un-paralleled eloquence, enchanting oratory, sublime themes and heart-moving style of the Quran. Above all, even the Prophet’s (peace be upon him) own words and speech were not comparable with the discourses that were being sent down to him by God. Those who had known him since childhood knew well the vast difference that was there between his language and words and the words of the Quran, and it was not possible for them to believe that a man who had been living day and night among them for forty years would suddenly one day forge a speech whose diction and style would bear no resemblance with his familiar and known manner of speech and style. This thing made the truth plain before them, but since they were bent upon denial, they would say: This is plain magic, instead of acknowledging it as divine word after witnessing this manifest sign. (They regarded the Quran as magic from another aspect also, which we have explained in our commentary of (Surah Al-Anbiya, Ayat 3) and (E.N. 5 of Surah Suad).

اَمۡ یَقُوۡلُوۡ نَ افۡتَرٰىہُ ؕ قُلۡ اِنِ افۡتَرَیۡتُہٗ فَلَا تَمۡلِکُوۡ نَ لِیۡ مِنَ
اللّٰہِ شَیۡـًٔا ؕ ہُوَ اَعۡلَمُ بِمَا تُفِیۡضُوۡ نَ فِیۡہِ ؕ کَفٰی بِہٖ شَہِیۡدًۢا بَیۡنِیۡ وَ بَیۡنَکُمۡ ؕ وَ ہُوَ
الۡغَفُوۡرُ الرَّحِیۡمُ ﴿۸﴾

(46-8) Do they claim that the Messenger himself has fabricated it? [9] (If so), tell them: “If I have fabricated it, then you have no power to protect me from Allah's chastisement. He knows well the idle talk in which you indulge. He suffices as a witness between me and you. [10] He is Most Forgiving, Most Merciful.” [11]

(9) This interrogative tone expresses great surprise and amazement. It means to say: Are these people so shameless that they accuse Muhammad (peace be upon him) of fabricating the Quran himself? Whereas they know that it cannot be his word and their calling it magic is by itself an express proof that they regard it as an extraordinary word, which cannot be of human composition even according to themselves.

(10) As it was quite evident that their accusation was baseless and motivated by stubbornness, there was no need to present arguments to refute it. Therefore, only this much was regarded as a sufficient response: If I have really fabricated something and committed a grave crime by imputing it to Allah, as you accuse me of, you will not be able to rescue me from Allah’s punishment. But if it is really Allah’s Word, and you are rejecting it by bringing false accusations, Allah Himself will deal with you. For the reality is not hidden from Allah, and He is sufficient to decide between the truth and falsehood. If the whole world calls someone a liar, although he is truthful in Allah’s knowledge, the final decision will be in his favor. On the country, if the whole world regards someone as truthful though he is a liar in the knowledge of Allah, he will be regarded as a liar in the final judgment. Therefore, do not confuse things but pay heed to your final end.

(11) Here, this sentence gives two meanings:

(1) It is in fact Allah’s mercy and His forbearance that these people are surviving in the world, although they have no hesitation in declaring Allah’s Word as falsehood; otherwise if a merciless and cruel god had been the master of this universe, he would not have allowed such insolent people to live even for a moment in the world.

(2) O unjust people, if you give up your stubbornness even now, the door of God's mercy is still open for you, and whatever misdeeds you may have committed heretofore can be forgiven.

قُلۡ مَا كُنۡتُ بِدۡعًا مِّنَ الرُّسُلِ وَمَاۤ اَدۡرِىۡ مَا يُفۡعَلُ بِىۡ وَلَا بِكُمۡ ؕ اِنۡ اَتَّبِعُ اِلَّا مَا يُوۡحٰۤى اِلَىَّ وَمَاۤ اَنَا اِلَّا نَذِيۡرٌ مُّبِيۡنٌ ۝٩

(46-9) Tell them: "I am not the first of the Messengers; and I do not know what shall be done with me or with you. I follow only what is revealed to me, and I am nothing but a plain warner." (12)

(12) Its background is this: When the Prophet (peace be upon him) presented himself as Allah's Messenger, the people of Makkah raised different kinds of objections against it. They said: What kind of a Messenger he is who has a family, who moves about in the streets, eats and drinks and lives a common man's life. There is nothing special about him, which might distinguish him above the other people and therefore we may know that Allah has specially made this man His Messenger. Then they said: Had he ban appointed a Messenger by God, He would have sent an angel as an attendant with him who would have announced that he was God's Messenger, and would have punished with a scourge every such person who had behaved insolently towards him. How strange that God should appoint a person as His Messenger and then should leave him alone to roam the streets of Makkah and suffer every kind of humiliation. If nothing else Allah should at least have created a magnificent palace and a blooming garden for His Messenger. He should not have been left to depend on his wife's resources. Besides, these people demanded different kinds of miracles from him and asked news of the unseen. They thought that a person's being God's Messenger meant that he should possess supernatural powers so that mountains should move at his bidding and deserts at once turn into green fields. He should have the knowledge of the past and the future events and of everything hidden from others.

An answer to the same has been given in these sentences, and each sentence contains a world of meaning.

First, it is said: Tell them, I am not a novel Messenger. That is, my being appointed as a Messenger is not a novel event of its kind in the world so that you may have some confusion about the characteristics of a Messenger. Many Messengers have come to the world before me, and I am not any different from them. Never has a Messenger come, who did not have a family, who did not eat and drink, or who did not live a common man's life. Never has an angel descended as an attendant with a Messenger, heralding his prophethood and carrying a whip before him. Never have gardens and palaces been created for a Messenger and never has a Messenger been spared of the hardships which I am suffering. Never has a Messenger shown a miracle by his own power, or known everything by his own knowledge. Then, how is it that you are bringing forth these strange criteria only to judge my Prophethood?

Then it is said: Tell them also, I do not know what shall befall you tomorrow nor what shall befall me. I only follow that which is revealed to me. That is, I am not a knower of the unseen so that everything of the past and present and future should be known to me, and I should have the knowledge of everything in the world. Not to speak of your future, I do not even know my own future. I only know that of which I am given knowledge by revelation. More than that I have never claimed to know, nor has there ever been a Messenger in the world, who made that claim. It is not a Messenger's job to tell the whereabouts of the lost articles, or tell whether a pregnant woman will deliver a boy or a girl, or whether a sick patient will live or die. In conclusion, it is said: Say to them, I am no more than a plain warner. That is, I do not possess divine powers so that I may show you the wonderful miracles that you demand from me every next day. My only mission is that I should present the right way before the people, and should warn of an evil end those who do not accept it.

قُلۡ اَرَءَيۡتُمۡ اِنۡ كَانَ مِنۡ عِنۡدِ اللّٰهِ وَ كَفَرۡتُمۡ بِهٖ وَ شَهِدَ شَاهِدٌ
مِّنۡ بَنِىۡۤ اِسۡرَآءِيۡلَ عَلٰى مِثۡلِهٖ فَاٰمَنَ وَ اسۡتَكۡبَرۡتُمۡ اِنَّ اللّٰهَ لَا يَهۡدِى
الۡقَوۡمَ الظّٰلِمِيۡنَ ۝١٠

(46-10) Tell them, (O Prophet): “Did you consider (what would be your end) [13] if this Quran were indeed from Allah and yet you rejected it? And this even though a witness from the Children of Israel has testified to the like of it. But he believed, while you waxed arrogant. [14] Verily Allah does not guide such wrong-doers to the Right Way.

(13) This same theme has been expressed in another way in (Surah Ha Meem As-Sajdah, Ayat 62) above. For explanation, see(E.N. 69 of that Surah).

(14) A large number of the commentators have taken this witness to imply Abdullah bin Salam, who was a famous Jewish scholar of Madinah, and who believed in the Prophet (peace be upon him) after the migration. As this thing happened in Madinah, these commentators say that this verse was revealed at Madinah. This commentary is based on a statement of Sad bin Abi Waqqas according to which this verse was sent down in respect of Abdullah bin Salam (Bukhari, Muslim, Nasai Ibn Jarir); and on the same basis have several major commentators like Ibn Abbas, Mujahid, Qatadah, Dahhak, Ibn Sirin, Hasan Basri, Ibn Zaid and Auf bin Malik al-Ashjai accepted this commentary. But, on the other hand, Ikrimah and Shabi and Masruq say that this verse cannot be about Abdullah bin Salam for this entire Surah was revealed at Makkah. Ibn Jarir Tabari also has preferred this view. He says: The whole previous discourse is an address directed to the pagans of Makkah and the following discourse also is directed to them. In this context it is not conceivable that a verse revealed at Madinah was inserted here. The later commentators who have accepted this second version, do not reject the tradition of Saad bin Abi Waqqas, but have opined that as this verse also applies to Abdullah bin Salam’s affirmation of the faith, Saad expressed the opinion, in the tradition of the ancients, that it was sent down with regard to him. This does not, however, mean that when he believed, it was revealed then about him only, but that this verse precisely applied to him and his acceptance of Islam.

Apparently, this second view seems to be more correct and reasonable. Now, the question that remains to be answered

is: Who is implied by this witness? Some of the commentators who have accepted the second view say that it implies the Prophet Moses (peace be upon him), but the following sentence: He believed while you showed arrogance, bears no relevance to this explanation. What seems to be nearer the truth is that which the commentator Nisaburi and Ibn Kathir have stated. They say: Here, by a witness is not meant any particular person but a common Israelite. The meaning is this: The teachings that the Quran is presenting before you are not new so that you could deny them by offering the excuse that they were novel teachings which had never been presented before man in the past. Before this these very teachings have been similarly revealed and exist with the Israelites in the form of the Torah and other scriptures, and a common Israelite has already believed in them, and also admitted that Allah's revelation is a means of the coming down of these teachings. Therefore, you cannot make the claim that revelation and these teachings are incomprehensible. The only thing that hinders you from believing is your arrogance and baseless conceit.

وَ قَالَ الَّذِ ۡ نَ كَفَرُوۡا لِلَّذِ ۡ نَ اٰمَنُوۡا لَوۡ كَانَ خَ ۡ رًا مَّا سَبَقُوۡنَاۤ اِلَيۡهِ ؕ وَ اِذۡ لَمۡ يَهۡتَدُوۡا بِهٖ فَسَيَقُوۡلُوۡنَ هٰذَاۤ اِفۡكٌ قَدِيۡمٌ ﴿۱۱﴾

(46-11) The unbelievers say to the believers: If there was any good in this Book, others would not have beaten us to its acceptance." (15) But since they have not been guided to it, they will certainly say: "This is an old fabrication." (16)

(15) This is one of those arguments that the chiefs of the Quraish employed to beguile and mislead the common people against the Prophet (peace be upon him). They said: If the Quran were really based on the truth and Muhammad (peace be upon him) were inviting towards a right thing, the chiefs and the elders and the noblemen of the community would have been in the forefront to accept it. How could it be that a few young boys and mean slaves only should accept a reasonable thing but the distinguished men of the nation, who are wise and experienced, and who have been held as reliable by others, would reject it? This was the deceptive reasoning by which they tried to make the

common people believe that there was something wrong with the new message; that is why the elders of the people were not believing it. Therefore, they also should avoid it.

(16) That is, they regard themselves as a criterion of the truth and falsehood. They think that whatever (guidance) they reject must be falsehood. But accepting them since thousands of years also were devoid of wisdom and knowledge, and the whole wisdom has now become these people's monopoly.

وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً ۭ وَهٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنْذِرَ الَّذِيْنَ ظَلَمُوْا ۠ وَبُشْرٰى لِلْمُحْسِنِيْنَ ۝۱۲

(46-12) Yet before this the Book was revealed to Moses as a guide and a mercy. This Book, which confirms it, is in the Arabic tongue to warn the wrong-doers (17) and to give good tidings to those who do good.

(17) To warn the wrongdoers: To warn of the evil end those who are being unjust to themselves and to the truth itself by disbelieving in Allah and serving others than Allah, and are involved because of this deviation of theirs in the evils of morals and deeds, which have filled human society with every kind of wickedness and injustice.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝۱۳

(46-13) Surely those who said: "Our Lord is Allah" and then remained steadfast shall have nothing to fear nor to grieve. (18)

(18) For explanation, see(E.Ns 33 to 35 of Surah Ha Meem As- Sajdah).

اُولٰۗىِٕكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝۱۴

(46-14) They are the people of Paradise. They shall remain in it forever as a reward for their deeds.

وَ وَصَّيۡنَا الۡاِنۡسَانَ بِوَالِدَيۡهِ ۚ اِحۡسٰنًا ؕ حَمَلَتۡهُ اُمُّهٗ كُرۡهًا وَّ
وَضَعَتۡهُ كُرۡهًا ؕ وَ حَمۡلُهٗ وَ فِصٰلُهٗ ثَلٰثُوۡنَ شَهۡرًا ؕ حَتّٰۤى اِذَا بَلَغَ اَشُدَّهٗ وَ بَلَغَ
اَرۡبَعِيۡنَ سَنَةً ۙ قَالَ رَبِّ اَوۡزِعۡنِۤىۡ اَنۡ اَشۡكُرَ نِعۡمَتَكَ الَّتِىۡۤ
اَنۡعَمۡتَ عَلَىَّ وَ عَلٰى وَالِدَىَّ وَ اَنۡ اَعۡمَلَ صَالِحًا تَرۡضٰىهُ وَ اَصۡلِحۡ لِىۡ فِىۡ
ذُرِّيَّتِىۡ ؕ اِنِّىۡ تُبۡتُ اِلَيۡكَ وَ اِنِّىۡ مِنَ الۡمُسۡلِمِيۡنَ ﴿۱۵﴾

(46-15) We have enjoined man to be kind to his parents. In pain did his mother bear him and in pain did she give birth to him. The carrying of the child to his weaning is a period of thirty months. (19) And when he is grown to full maturity and reaches the age of forty, he prays: “My Lord, dispose me that I may give thanks for the bounty that You have bestowed upon me and my parents, and dispose me that I may do righteous deeds that would please You, (20) and also make my descendants righteous. I repent to You, and I am one of those who surrender themselves to You.”

(19) This verse tells that although the children should serve both the mother and the father, the mother’s right is greater in importance on the ground that she undergoes greater hardships for the sake of the children. The same is borne out by a Hadith, which has been related with a little variation in wording in Bukhari, Muslim, Abu Daud, Tirmidhi, Ibn Majah, Musnad Ahmad, and in Adab al- Mufrad of Imam Bukhari, to the effect that a person asked the Prophet (peace be upon him): Who has got a greater right to my service? The Prophet replied (peace be upon him): Your mother. He asked: Who after her? He replied: Your mother. He asked: Who after her? He replied: Your mother. He asked: Who after her? He replied: Your father. This Hadith precisely explains this verse, for in it also allusion has been made to the triple right of the mother: (1) His mother bore him with hardship. (2) She gave him birth with hardship. (3) His bearing and his weaning took thirty months.

Another legal point also is derived from this verse and (Verse 14 of Surah Luqman) and(Verse 233 of Surah Al- Baqarah), which was pointed out by Ali and Ibn Abbas in a law case and made Uthman change his decision. The story goes that during the caliphate of

Uthman, a person married a woman from the Juhainah tribe, and just six months after the marriage she gave birth to a healthy and sound child. The man took the case before Uthman, who declared the woman to be an adulteress and ordered that she be stoned to death. On hearing this Ali immediately came to Uthman and asked: What sort of a decision have you given? He replied: She has given birth to a sound child six months after marriage. Is it not a clear proof of her being an adulteress? Ali did not agree, and recited the three above mentioned verses in their sequence. In Surah Al-Baqarah Allah says: The mothers shall suckle their children for two whole years, if the fathers desire the suckling to be completed. In Surah Luqman it is said: And his weaning took two years, and in Surah Al-Ahqaf: And his bearing and his weaning took thirty months. Now, if two years of suckling are taken away from 30 months, six months of bearing remain. This shows that the minimum period of pregnancy in which a sound child can be born is six months. Therefore, the woman who has given birth to a child six months after the marriage cannot be declared an adulteress. On hearing this reasoning of Ali, Uthman admitted that he had not considered that thing at all. Then he recalled the woman and changed his decision. According to another tradition, Ibn Abbas also supported the reasoning of Ali and then Uthman changed his decision. (Ibn Jarir, Ahkam al-Quran by al-Jassas Ibn Kathir).

The following legal injunctions are derived from the three verses when they are read together: The woman who gives birth to a sound and complete child in less than six months after marriage (i.e. in a proper delivery and not abortion) will be declared an adulteress and her child's lineage from her husband will not be established.

(2) The woman who delivers a sound and complete child six months or more after marriage, cannot be accused of adultery only on the basis of the child birth, nor can her husband have the right to slander her, nor can he refuse to acknowledge fatherhood of the child. The child will certainly be recognized as his, and the woman will not be punished.

(3) The maximum period for fosterage is two years. If a woman has suckled a child after this age, she will not be regarded

as his foster mother, nor will the injunctions pertaining to fosterage (Surah An-Nisa, Ayat 23) be applicable to her. In this regard, Imam Abu Hanifah has out of caution proposed the period of two and a half years instead of two years so that there remains no chance of error in a delicate matter like the prohibition of the foster relations. (For explanation, see (E. N. 23 of Surah Luqman).

Here, it would be useful to know that according to the latest medical research a child needs at least 28 weeks to remain in the mother's womb to be developed and delivered as a living baby. This period amounts to a little more than 6 months. The Islamic law has allowed a concession of about half a month, because a woman's being declared an adulteress and a child's being deprived of lineage is a grave matter, and its gravity demands that maximum period be allowed to save both the mother and the child from its legal consequences. Furthermore, no physician and no judge, not even the pregnant woman herself and the man impregnating her, can know as to when exactly did the conception take place. This thing also demands that a few more days be allowed in determining the minimum legal period of pregnancy.

(20) That is, O Lord, grant me the grace of such righteous deeds as may conform to Your law in the apparent form as well as be acceptable to You in their actual worth. If an action, however good in the sight of the people, does not conform to obedience to Allah's law, it cannot have any value in the sight of Allah, no matter how highly it is praised by the people. On the contrary, another action which conforms to the Shariah exactly and has no flaw or deficiency in its apparent form, becomes hollow from within, on account of an evil intention, conceit, arrogance and greed of the world, is worthless in the sight of Allah.

أُولٰٓئِكَ الَّذِينَ نَتَقَبَّلُ عَنۡهُمۡ أَحۡسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمۡ فِىٓ أَصۡحَٰبِ ٱلۡجَنَّةِ ۖ وَعۡدَ ٱلصِّدۡقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿١٦﴾

(46-16) Such are those from whom We accept their best deeds and whose evil deeds We overlook. (21) They will be

among the people of Paradise in consonance with the true promise made to them.

(21) That is, their ranks in the Hereafter will be determined by the best deeds they would have done in the world, and their lapses and weaknesses and errors will be overlooked. It is just like a generous and appreciative master who determines the worth of his loyal and obedient servant not by the petty services that he renders but by some work of merit that he might accomplish or a feat of devotion and dedication that he might perform. He will not call his servant to account for his minor shortcomings and overlook his major services.

وَالَّذِيْ قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَآ اَتَعِدٰنِنِيْٓ اَنْ اُخْرَجَ وَقَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْ وَهُمَا يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۖ فَيَقُوْلُ مَا هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ١٧

(46-17) But he who says to his parents: “Fie on you! Do you threaten me that I shall be resurrected, although myriad generations have passed away before me (and not one of them was resurrected)?” The parents beseech Allah (and say to their child): “Woe to you, have faith. Surely Allah's promise is true.” But he says: “All this is nothing but fables of olden times.”

اُولٰٓئِكَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ۭ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ١٨

(46-18) It is against such that Allah's sentence (of punishment) has become due. They will join the communities of humans and jinn that have preceded them. Verily all of them will court utter loss. (22)

(22) Here, two types of the character have been placed side by side and the listeners are asked the silent question as to which of them is better. At that time both these types of character practically existed in the society, and it was not at all difficult for the people to know where they could find the first type of the character and where the second. This is the answer to this saying of the chiefs of the Quraish: If it had been any good to believe in

this Book, these few youngsters and slaves would not have believed in it before they did. In the light of this answer everyone could see for himself as to what was the character of the believers and what of the unbelievers.

وَ لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوۡا ۚ وَ لِيُوَفِّيَهُمۡ اَعۡمَالَهُمۡ وَ هُمۡ لَا يُظۡلَمُوۡنَ ﴿۱۹﴾

(46-19) Of these all have ranks according to their deeds so that Allah may fully recompense them for their deeds. They shall not be wronged. (23)

(23) That is, neither will the good deeds and sacrifices of the good people be lost, nor the evildoers will be awarded a greater punishment than what they will actually deserve. If a good man is deprived of his reward and receives a lesser reward than what is actually his due, it is injustice. Likewise, if an evildoer is not punished appropriately for his evil deeds, or receives a greater punishment than deserved, it is also injustice.

وَ يَوۡمَ يُعۡرَضُ الَّذِيۡنَ كَفَرُوۡا عَلَى النَّارِ ؕ اَذۡهَبۡتُمۡ طَيِّبٰتِكُمۡ فِىۡ حَيَاتِكُمُ الدُّنۡيَا وَ اسۡتَمۡتَعۡتُمۡ بِهَا ۚ فَالۡيَوۡمَ تُجۡزَوۡنَ عَذَابَ الۡهُوۡنِ بِمَا كُنۡتُمۡ تَسۡتَكۡبِرُوۡنَ فِى الۡاَرۡضِ بِغَيۡرِ الۡحَقِّ وَ بِمَا كُنۡتُمۡ تَفۡسُقُوۡنَ ﴿۲۰﴾

(46-20) And on the Day when the unbelievers will be exposed to the Fire, they will be told: “You have exhausted your share of the bounties in the life of the world, and you took your fill of enjoyments. So, degrading chastisement shall be yours on this Day for you waxed arrogant in the earth without justification and acted iniquitously.” (24)

(24) “Punishment of humiliation”, because of the arrogance that they showed. They thought they were big people and it was below their dignity to believe in the Messenger and join the poor and indigent believers. They were involved in the false pride that if the big people like them would believe in a thing which a few slaves and poor men had believed in, they would incur infamy. That is why Allah will disgrace them in the Hereafter and will destroy their pride.

وَاذۡكُرۡ اَخَا عَادٍ ؕ اِذۡ اَنۡذَرَ قَوۡمَهٗ بِالۡاَحۡقَافِ وَقَدۡ خَلَتِ النُّذُرُ مِنۡۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهٖۤ اَلَّا تَعۡبُدُوۡۤا اِلَّا اللّٰهَ ؕ اِنِّيۡۤ اَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ عَظِيۡمٍ ﴿۲۱﴾

(46-21) Recount to them the story of (Hud), the brother of (the tribe of) 'Ad. Hud warned his people beside the sand-dunes (25) and there have been other warners before him and since his time saying: “Serve none but Allah. Verily I fear that the chastisement of an awesome day shall come upon you.”

(25) As the chiefs of the Quraish had a false pride of their superiority and exulted in their wealth and prosperity, the story of Aad is being related to them about whom it was well known that they had been the mightiest people in Arabia.

Literally, Ahqaf (pl. of hiqf) are long dunes of sand less in height than mountains, but technically it is a name given to the southern-western part of the Arabian desert (Ar- Rubul-khali) which is wholly un-inhabited.

Ibn Ishaq says that the territory of Aad extended from Oman to Yaman, and the Quran tells us that they actually belonged to Al- Ahqaf from where they spread to the adjoining lands and subdued weak nations. 125 miles to the north of the present-day city of Makkah there is a place in Hadramout, where the people have built a tomb to the Prophet Hud, and the place is well known as the grave of Hud. A religious festival is held there on the 15th of Shaban and thousands of people from different parts of Arabia gather there annually. Although it is not historically established, the grave’s being built there and the southern Arabs’ visiting it in large numbers is at least a proof that local tradition regards this very territory as the land of Aad. Besides, there are several ruins in Hadramout which the natives still call by the name of Dar-Aad (Abode of Aad).

From the present condition of Al-Ahqaf, no one can even imagine that this land might have been the home of a mighty people boasting of magnificent civilization. Probably it was a

green and fertile land thousands of years ago, and then the change of climate might have turned it into a sandy desert. Today it is a vast, wind-swept desert, and no one can dare go into its interior. In 1843 A.D. a Bavarian soldier was able to reach its southern edge. He says that if one looks down from the northern plateau of Hadramout one can see this desert about a thousand feet in the depression. Here and there in it there are white areas where if a thing falls it goes on sinking into the sand and decays. The Arab Beduins fear this land and are never willing to step into it at any cost. Once when the Bedouins were not ready to take him there, he went by himself. He says that the sand there is very fine powder, and when he threw a plummet into it from a distance, it sank into it within five minutes and the end of the line to which it was attached, also decayed.

For detailed information, see:

Arabia and The Isles, Harold Ingrams, London, 1946.
The Unveiling of Arabia, R H. Kirnan, London, 1937.
The Empty Quarter. Philby. London, 1933.

قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٢٢

(46-22) They said: “Have you come to us to turn us away from our gods? Then, bring upon us the scourge that you threaten us with. Do so if you are truthful.”

قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ٢٣

(46-23) He replied: “Allah alone knows about this. (26) I only convey to you the Message that I have been sent with. But I see that you are an ignorant people.” (27)

(26) That is, Allah alone knows as to when the torment will descend on you and for how long you will be granted respite.

(27) That is, you are taking my warning as a joke in your ignorance and are demanding the torment for fun. You have no idea of how dreadful is God's torment and how near at hand it might have approached because of your misdeeds.

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا ؕ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ﴿۲۴﴾

(46-24) When they saw the scourge advancing towards their valleys, they said: "This is a cloud that will bring much rain to us." "By no means; (28) it is what you had sought to hasten a wind-storm bearing a grievous chastisement

(28) Here, there is no indication as to who gave them this answer. However, the style shows explicitly that this was the answer they were given by the existing conditions. They thought it was a cloud which was coming to give rain to their valleys, but in reality it was a windstorm that was coming on to completely exterminate them.

تُدَمِّرُ كُلَّ شَيْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا يُرٰۤى اِلَّا مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِيْنَ ﴿۲۵﴾

(46-25) that will destroy everything by the command of its Lord." Thereafter nothing was left to be seen except their dwellings. Thus do We requite the wrong-doers. (29)

(29) For the details of the story of Aad, see (Surah Al-Araf, Ayats 65-72); (Surah Hud, Ayats 50-60); (Surah Al-Muminun, Ayats 31-41); (Surah Ash-Shuara, Ayats 123-140); (Surah Al-Ankabut, Ayat 40); (Surah Ha Mim-AsSajdah, Ayats 15-16 and the corresponding E.Ns).

وَلَقَدْ مَكَّنّٰهُمْ فِيْمَاۤ اِنْ مَّكَّنّٰكُمْ فِيْهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَّاَبْصَارًا وَّاَفْـِٕدَةً فَمَاۤ اَغْنٰى عَنْهُمْ سَمْعُهُمْ وَلَاۤ اَبْصَارُهُمْ وَلَاۤ اَفْـِٕدَتُهُمْ مِّنْ شَيْءٍ اِذْ كَانُوْا يَجْحَدُوْنَ بِاٰيٰتِ اللّٰهِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۲۶﴾

(46-26) We had established them firmly in a manner We have not established you. (30) We had given them ears and

eyes and hearts. But nothing availed them neither their ears, nor their eyes, nor their hearts, for they denied the Signs of Allah. (31) Then what they had mocked at encompassed them.

(30) That is, you are no match for them as far as wealth, power, authority and other things are concerned: your sphere of authority is restricted to the bounds of the city of Makkah, but they had dominated a large part of the earth.

(31) An important truth has been stated in this brief sentence. It is only the revelations of Allah which give the right knowledge and understanding of the truth and reality to man. If man has this understanding and knowledge he sees the right thing with his eyes, hears the right thing with his ears, thinks the right thing with his mind and intellect and takes the right decisions. But when he refuses to believe in the revelations of Allah, he fails to see the truth in spite of the eyes, becomes deaf to every word of admonition in spite of the ears, and misuses the blessings of the mind and intellect that God has granted him, and goes on drawing wrong conclusions one after the other, so much so that he starts using all his capabilities for his own destruction.

وَ لَقَدۡ اَهۡلَكۡنَا مَا حَوۡلَكُمۡ مِّنَ الۡقُرٰى وَ صَرَّفۡنَا الۡاٰيٰتِ لَعَلَّهُمۡ يَرۡجِعُوۡنَ ﴿۲۷﴾

(46-27) Surely We destroyed many a town around you. We sent Our Messages to them repeatedly and in diverse forms that they may eschew (their evil ways) and return (to Allah).

فَلَوۡ لَا نَصَرَهُمُ الَّذِيۡنَ اتَّخَذُوۡا مِنۡ دُوۡنِ اللّٰهِ قُرۡبَانًا اٰلِهَةً ؕ بَلۡ ضَلُّوۡا عَنۡهُمۡ ۚ وَ ذٰلِكَ اِفۡكُهُمۡ وَ مَا كَانُوۡا يَفۡتَرُوۡنَ ﴿۲۸﴾

(46-28) So why did those whom they had set up as gods apart from Allah, hoping that they would bring them nearer to Him, not come to their aid? (32) Instead, they failed them. This was the end of the lie they had fabricated and the false beliefs they had invented.

(32) That is, they had put faith in those things in the beginning with the idea that they were favorite servants of God and through them they would attain nearness to Him, but then gradually they made them their gods. They started invoking them for help; they formed the belief that they had the powers to change their destinies and could answer their prayers and remove their hardships. To deliver them from this error Allah sent His revelations through His Messengers over and over again in different ways to bring them to the right path, but they persisted in the worship of their gods, and continued to insist that they would still invoke them instead of Allah. Now consider this: When the torment of Allah visited these polytheists because of their deviation, where had their redressers of grievances and removers of hardships disappeared? Why didn't they come to their rescue at the time of affliction?

وَاِذۡ صَرَفۡنَاۤ اِلَيۡكَ نَفَرًا مِّنَ الۡجِنِّ يَسۡتَمِعُوۡنَ الۡقُرۡاٰنَ فَلَمَّا حَضَرُوۡهُ قَالُوۡۤا اَنۡصِتُوۡا ۚ فَلَمَّا قُضِىَ وَلَّوۡا اِلٰى قَوۡمِهِمۡ مُّنۡذِرِيۡنَ ۝٢٩

(46-29) And call to mind when We sent to you a party of the jinn that they may listen to the Qur'an. (33) When they reached the place (where you were reciting the Qur'an), they said to one another: "Be silent (and listen)." And when the recitation ended, they went back to their people as warners.

(33) The traditions that have been related from Abdullah bin Masud, Zubair, Abdullah bin Abbas, Hasan Basri, Saeed bin Jubair, Zarr bin Hubaish, Mujahid, Ikrimah and others in connection with the commentary of this verse concur that this incident of the first visit of the jinns, which has been mentioned in this verse, had occurred in the valley of Nakhlah. And according to Ibn Ishaq, Abu Nuaim Isfahaini and Waqidi, this incident occurred during the Prophet's (peace be upon him) return journey from Taif to Makkah. On the way, when he halted at Nakhlah, and was reciting the Quran in the Isha or the Fajr or the Tahajjud Prayer, a group of the jinns happened to pass by and stopped to listen to him. In this connection, all the traditions agree that on this occasion the jinns did not appear before the Prophet (peace be upon him), nor did he feel their presence, but Allah informed him afterwards by

revelation that they had come and listened to the Quranic recitation.

The place where this incident took place was either Az-Zaimah or AsSayl-ul-Kabir, for both these places are situated in the valley of Nakhlah and at both water is available and are green; if the travelers from Taif have to halt in this valley, they can halt at either of the places.

قَالُوۡا یٰقَوۡمَنَاۤ اِنَّا سَمِعۡنَا کِتٰبًا اُنۡزِلَ مِنۡۢ بَعۡدِ مُوۡسٰی مُصَدِّقًا لِّمَا بَیۡنَ یَدَیۡهِ یَهۡدِیۡۤ اِلَی الۡحَقِّ وَ اِلٰی طَرِیۡقٍ مُّسۡتَقِیۡمٍ ﴿۳۰﴾

(46-30) They said: “Our people, We have heard a Scripture revealed after Moses, verifying the Scriptures revealed before it; it guides to the Truth and to the Straight Way. (34)

(34) This shows that these jinns had already had faith in the Prophet Moses (peace be upon him) and in the divine Books. After hearing the Quran they felt that it gave the same teachings as the former Prophets had been preaching. Therefore, they believed in this Book forthwith and also in the Prophet (peace be upon him) who had brought it.

یٰقَوۡمَنَاۤ اَجِیۡبُوۡا دَاعِیَ اللّٰهِ وَ اٰمِنُوۡا بِهٖ یَغۡفِرۡ لَکُمۡ مِّنۡ ذُنُوۡبِکُمۡ وَ یُجِرۡکُمۡ مِّنۡ عَذَابٍ اَلِیۡمٍ ﴿۳۱﴾

(46-31) Our people, respond to the call of him who calls you to Allah and believe in him. Allah will forgive your sins and will protect you from a grievous chastisement.” (35)

(35) Authentic traditions show that after this several deputations of the jinns visited the Prophet (peace be upon him), one after the other, and met him face to face. When all the traditions related in the collections of Hadith on this subject are read together, it appears that at least six deputations had visited him in Makkah before the Hijrah.

About one of these deputations, Abdullah bin Masud relates: One day the Prophet (peace be upon him) remained

missing from Makkah for the whole night. We could not know his whereabouts and feared he might have been attacked by somebody. Early in the morning we saw him coming from the direction of Hira. On inquiring he said that a jinn had come to invite him and he had accompanied him and recited the Quran to a gathering of them there. (Muslim, Musnad Ahmad, Tirmidhi, Abu Daud).

Abdullah bin Masud has related another tradition, saying: Once the Prophet (peace be upon him) asked his companions in Makkah as to which of them would accompany him that night to meet the jinns. I became ready to go with him. At a place in the upper quarters of Makkah the Prophet (peace be upon him) drew a line and told me not to cross it. Then he went forward and stood and began to recite the Quran. I saw that a number of the people had gathered around him and they stood between me and him. (Ibn Jarir, Baihaqi: Dalail an-Nubuwwat, Abu Nuaim Isfahani: Dalail an-Nubuwuat).

On another occasion also during the night Abdullah bin Masud was with the Prophet (peace be upon him) when he decided a case of the jinns at Hajun in Makkah. Many years later Ibn Masud saw a group of the villagers at Kufa and said that the group of the jinns he had seen at Hajun closely resembled those people. (Ibn Jarir).

وَ مَنۡ لَّا يُجِبۡ دَاعِيَ اللّٰهِ فَلَيۡسَ بِمُعۡجِزٍ فِى الۡاَرۡضِ وَلَيۡسَ لَهٗ مِنۡ دُوۡنِهٖۤ اَوۡلِيَآءُ ؕ اُولٰٓئِكَ فِىۡ ضَلٰلٍ مُّبِيۡنٍ ﴿۳۲﴾

(46-32) And [36] he who does not respond to the one who calls to Allah will not be able to frustrate Him on earth, nor will they have anyone to protect them from Allah. Such people are in manifest error.

(36) This sentence might also be a part of the saying of the jinns, or it might be an addition by Allah to their saying. In view of the context the second view seems to be more reasonable.

اَوَلَمۡ يَرَوۡا اَنَّ اللّٰهَ الَّذِىۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَلَمۡ يَعۡىَ بِخَلۡقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنۡ يُّحۡىِىَ الۡمَوۡتٰى ؕ بَلٰٓى اِنَّهٗ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ﴿۳۳﴾

(46-33) Do they not see that Allah, Who created the heavens and the earth and creating them did not wear Him out has the power to bring the dead back to life? Why not! He certainly has the power over everything.

وَيَوۡمَ يُعۡرَضُ الَّذِيۡنَ كَفَرُوۡا عَلَى النَّارِ ؕ اَلَيۡسَ هٰذَا بِالۡحَقِّ ؕ قَالُوۡا بَلٰى وَرَبِّنَا ؕ قَالَ فَذُوۡقُوا الۡعَذَابَ بِمَا كُنۡتُمۡ تَكۡفُرُوۡنَ ﴿۳۴﴾

(46-34) On the Day when the unbelievers will be brought within sight of the Fire, they will be asked: “Is this not the Truth?” and they will answer “Yes, by Our Lord (this is the Truth).” Allah will say: “Then suffer the chastisement as a requital for your disbelieving.”

فَاصۡبِرۡ كَمَا صَبَرَ اُولُوا الۡعَزۡمِ مِنَ الرُّسُلِ وَلَا تَسۡتَعۡجِلۡ لَّهُمۡ ؕ كَاَنَّهُمۡ يَوۡمَ يَرَوۡنَ مَا يُوۡعَدُوۡنَ لَمۡ يَلۡبَثُوۡۤا اِلَّا سَاعَةً مِّنۡ نَّهَارٍ ؕ بَلٰغٌ ۚ فَهَلۡ يُهۡلَكُ اِلَّا الۡقَوۡمُ الۡفٰسِقُوۡنَ ﴿۳۵﴾

(46-35) So bear with patience, (O Prophet), even as the Messengers endowed with firmness of resolve (37) (before you) bore with patience, and do not be hasty in their regard. The Day when they see what they had been warned against they will feel as though they had remained in the world no more than an hour of a day. (The Truth has been conveyed.) Will any, then, suffer perdition except those who disobey?

(37) That is, just as the Prophets before you went on enduring with patience and ceaseless struggle the indifference, opposition, resistance and persecutions of their people for years, so should you also do the same, and do not entertain the idea that either the people should believe in you immediately or if they do not believe, Allah should visit them with His torment.